THE
Godly Mans Gain;
AND THE
Wicked Mans Woe;
OR,

Good news from Heaven for the Righteous.
Plainly ſhewing the wonderful manifeſtation of the love of God to their ſouls, their bleſſed and happy condition, both in this life and that which is to come.

Likewiſe, the dreadful condition of the wicked, their danger by reaſon of ſin, becauſe the wrath of God is revealed from Heaven againſt the workers of iniquity.

Laſtly, ſome ſeaſonable warnings, and perſwaſions, for poor ſinners to prepare for judgement, that they may be able to ſtand in the evil day, and avoid thoſe viſible tokens of Gods fury, and their eternal ruine in flames of fire, prepared for the wicked, who delight to make void the law of God.

By Matthew Killiray.

Pſal 9. 6, 7. *upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible tempeſt, this ſhall bee the portion of their Cup.*
For the Righteous Lord, loveth righteouſneſs, his countenance doth behold the upright.

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The Godly Mans Gain, AND The Wicked Mans Woe; OR, Good news from Heaven for the Righteous.

BRITISH MUSEUM

Isaiah 3. 10, 11.

Say yee to the Righteous, that it shall be well with them, for they shall eat the fruit of their doings. Woe unto the wicked, it shall bee ill with him, for the reward of his hands shall bee given him.

THese words, are the words of the Prophet *Isaiah*, unto rebellious *Judah* and *Jerusalem*; having shewed them in the former verses, the trouble and confusion which comes by sin; It is the cause of the loss of Temporal and Spiritual enjoyments, thence ariseth disobedience to Parents, as you may read in the fift and sixt verses, hee comes in these two verses read to you, to shew that though it be a day of publick calamity, when the

the shews of mens countenances do witnesse against them, and shews their Sin as *Sodome*, yet then is there good news from Heaven for the Righteous soul, here is glad tydings of peace and safety for him, **It shall bee well with him**; here is all good things comprehended in this word, **Well**, it shall go Well with him here, well with him hereafter; this shall bee his comfort, this his joy, **Hee shall eat of the fruit of his Doings**, and be satisfied. But what shall become of the Wicked? shall it be so with them? read the next verse, behold their doom and avoid it, if possible, **Woe to the Wicked, it shall bee ill with him, for the reward of his hands shall bee given him.** Better for him hee had never been born, for eternal misery is his Portion, hee hath done ill, and the fruits of his evil deeds shall hee receive; not a word of mercy to him, not a word of comfort for him; he hath had his good things in this life, and the children of God their evil things; but now they are comforted, and he is tormented; they have the good spirit, the Holy Ghost, to comfort them, but the Wicked man, the evil spirit to torment him; in a word, all the woes and denunciations of wrath shall bee executed against him, which are written in the Book of God. The observation that I would note from these words, is this.

Doct. **That in the midst of misery, the Lord Jesus Christ hath bowels of mercy for the Righteous person; but in the day of account, hee will have nothing but dregs of fury for the Wicked, who study to make void his Law.**

Here is good news for you, who have fought the good fight of Faith, who have contended earnestly for the cause of Christ: a Crown of glory is prepared for them which shall never fade away: There is mercy for them in the midst of misery, joy for them in the midst of sorrow; the smiles of Gods countenance shall cheer up their hearts, though they may have sorrow for a season, yet joy cometh in the morning; the sweet and gracious carriage of the Lord Jesus Christ shall even Ravish their souls. That this is so, **that in the midst of misery, the Lord Jesus Christ hath bowels of mercy**, see Heb. 13. 5. **Bee content with such things as you have, for hee hath said, I will never leave thee, nor forsake thee**; As if the Lord should say to any poor soul in misery, that is ready to dispond or despair, under the burden of his afflictions, bear my hand patiently, bee content with such as you have, whether it be affliction, tribulation, or persecution in this world; I have prepared a better Kingdome for you, Ile never leave you, in six troubles, or in seven, Ile

guide

guide you by my Counsel, and afterward receive you into Glory. Psa. 138. 3. **In the day when I cryed, thou answeredst mée, and strengthenedst mée with strength in my Soul.** Though the world frown upon them, yet there is a secret support, there is an everlasting arm that bears them up; his sweet and gracious carriage to the Church, declares that they are the beloved of his Soul, they are his Darling, see Canticles 4. 8, 11. **Come with mée from Lebanon (my Spouse) from Lebanon, &c. thou hast Ravished my heart, my Sister, my Spouse, thou hast ravished my heart with one of thine eyes, with one Chain of thy neck, how fair is thy love, my Sister, my Spouse, how much better is thy Love than wine, and the smell of thine ointments, than all spices?** and thus the Lord Jesus goes along, shewing forth his Love in most excellent tearms, to make the soul more enamored of him: But now to shew you why it is so, or how it comes to pass, that the Lord is so full of bowels of mercy towards the Righteous, I shall give a few Reasons for it.

1. Because they are those whom hee hath Ransomed, whom hee hath bought at a dear rate, even the price of his own blood. These are the persons, (the Righteous I mean) for whom hee was reviled, despised, was in bitter

Agonies, and ſuffered a cruel death upon the Croſſe; And think you will he leave theſe in miſery, and not remember, hee is a God of mercy? will not hee ſtay theſe with Flaggons, and comfort them with Apples, when they are ſick of love? The blood of the Lord Jeſus Chriſt was not ſhed in vain, but he dyed that his might live, hee went thorow ſorrows, that his might have joy, hee was Crowned with Thorns, that his might bee Crowned with Glory. They are thoſe whom hee hath called out of darkneſſe into his marvellous light, for theſe he hath procured a ſalvation, and an everlaſting Reſt, They ſhall not be lead Captive at the Devils will, becauſe they are redeemed by the blood of the Lamb. Therefore ſhall it go well with them.

2. Becauſe they are thoſe whom hee hath Choſen, and thoſe whom the Fathers hath given him; Therefore hath the Lord bowels of mercy for them. As hee hath accompliſhed his part on the Croſſe for them, ſo will hee accompliſh his part in Heaven for them. John 6. 36. **Of all that the Father hath given him he will loſe nothing.** They are the fruits of his death and Reſurrection, to theſe hee will bee a Father in time of trouble, when the world caſts them off, he will receive them into his protection, hee will open his everlaſting arms, and re-

receive them into his embraces, Christ will not loſe his intereſt, hee will not loſe thoſe whom hee hath choſen, and whom the Father hath given him, but the light of his countenance ſhall ſhine upon them, and hee will compaſſe them about with mercy all the daies of their lives.

3 Why hath God bowels of mercy for the Righteous? becauſe God hath peculiarly promiſed to theſe, and none but theſe, that he will be a Father to them, and they ſhall be his Children.

Now beloved, hath not a Father yerning bowels of affection towards his childe, doth not he love his own, and cheriſh his own more affectionately then he doth anothers, if he ſee them wronged doth not hee right them, even ſo the Lord Jeſus Chriſt, as a Father is very pityful, and very loving, and affectionate toward his Children, Oh how his ſpirit is grieved to ſee his grieved, when his children are moleſted, and deſpiſed, it pierceth into his ſoul, and preſently he is ready to deliver them, he will never leave his comfortleſſe, but he will come unto them, hee will bee with them in joy and ſorrow, in proſperity and adverſity, in life and death, and at laſt will lead them into his heavenly habitation, that they may partake of the glory promiſed, and receive the reward of their righteouſneſſe, even the ſalvation of their precious

ſouls. Thus have you heard why the Lord Jeſus Chriſt hath yerning bowels of mercy towards the *Righteous*. Indeed many more might be given, but theſe I think are enough to ſatisfie any reaſonable ſoul, and now let mee proceed to make a little improvement of it by way of uſe.

1. Uſe of Exhortation; Let it bee to exhort you who are Righteous in the ſight of God, you to whom Jeſus Chriſt hath bowels of mercy, to be continually lifting up prayers and praiſes with your whole heart and ſoul unto the Lord, who hath tranſlated you out of darkneſſe into his marvailous light, and out of the Kingdome of *S*atan unto God, that hee ſhould take pity of you when you were in your blood, when the Prieſt, and the Levite paſt by, that Chriſt the good Samaritain ſhould look on you, and heal you. Oh admire this goodneſſe of God! and bee not ſlothful, but be fervent in ſpirit, ſerving the Lord, that hath had ſuch compaſſion on you, that hath waſhed your ſouls in his own blood, that hath purged your conſciences from dead works, what, will not you ſerve the Lord with fear and trembling? you to whom the Lord hath revealed himſelf in Love and Mercy, oh be exhorted in the fear of God, to live anſwerable to thoſe injoyments you enjoy, and are like to bee partakers of.

2. Uſe

2. Use of comfort and consolation to poor dejected souls, who go mourning all the day long, here is good news for you converted sinners, you who have felt the misery under the burden of sin, and do believe and endeavour to avoid the power of Satan, and the wrath of God, and do believe what Christ hath done for your restauration and salvation, and have thankfully accepted of him as your onely Saviour and Lord, on the terms that hee is offered in the Gospel, as one that calls, justifies, sanctifies, and brings at last to everlasting glory. Hold up your heads poore souls, and open the everlasting gates of your souls, that the King of glory may come in in tryumph; Hitherto you have clouded the bright rayes of his glory, now open your eyes and your souls, that you may behold it, learn to say with *David*, Why art thou cast down O my soul, why art thou disquieted within mee? hope thou in God, who will yet bee the light of my countenance and my God: hold up your heads, you have cause to rejoyce, O ye Saints and Servants of the most high God, you need not fear what man can do unto you, it shall bee well with you, you shall have joy when others shall have sorrow, you shall have peace when others shall have trouble, you shall enjoy eternal life, when others shall have eternal death to their portion, and

so

ſo let mee leave you in the boſome of your Father ſucking from the breaſts of his conſolation, and let mee ſpeak a little to the wicked, to thoſe who will not have the Lord of life to Reign over them. Something I ſhall ſpeak, to ſhow them their danger and deſperate condition, and ſomething by way of perſwaſion, to perſwade them to come in to the Lord Jeſus Chriſt, that they might not bee the objects of his fury at the great day. And when I begin to ſpeak of theſe things, I confeſſe it ſeems terrible to mee, and makes mee almoſt afraid; people will run out of their wits when they hear it, but a little experience ſhewing us that many are like a Dog bread up in a Forge or Furnace, that being uſed to it, can ſleep though the hammers are beating, and the fire and hot Irons flaming about him, when another that had never ſeen it would be amazed at the ſight: ſo thus they who have ten or twenty years heard talke of the danger of enduring the wrath of God at the day of judgement, but ſee it not, nor feel any hurt, they think it is but talke, and make nothing of it, and thus they thank God for his patience, **Becauſe his ſentence is not executed ſpeedily therefore they ſet themſelves to do evil!** *Eccleſ.* 8. 11. This conſideration moved mee, and awakened my ſoul, that I might unburden my conſcience before

you

you, and ſpeak the truth in God and lye not. And Oh that I could reach your hearts, Oh that whoſoever reads this little book, might fear and tremble, and that ſeeing his danger he may endeavour to avoid thoſe unquenchable flames of the fury of Gods wrath, ſee *2 Cor.* 5. 10, 11. and tremble when you read it, **For we muſt all appear at the Judgement ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, good or bad. Knowing therefore the terrours of the Lord we perſwade men.** 'Tis to you I am to ſpeak who have done ill, woe to you, for the reward of your works ſhall bee given you, and what is that? Nothing but hell and horrour, nothing but the fury of Gods wrath; a ſad ſentence ſhall bee paſſed on you, ſhall make your hearts to tremble then, though you will not tremble now.

1. Let us inquire wherein this horrour conſiſts, that is, firſt in the ſentence of condemnation it ſelf, which expreſſeth the miſery they are judged to.

1. They are curſed, and that denounceth a people deſtinated and adjudged to utter unhappineſſe, and to all kinde of miſeries without remedy; and their curſedneſſe is deſcribed in the next words; **depart from mee into everlaſting fire, prepared for the Devil and his Angels:**

Angels; from whom muſt they depart? from that God that made them in his Image, from the Redeemer that Bought them with the price of his blood, and offered to ſave them freely, for all their unworthineſs, and many times intreated them to accept his offer, that their ſouls might live: from the Holy Ghoſt, the ſanctifier, and comforter of the Faithful, who ſtrove with their hearts, till they quenched and expelled him: Oh ſad departing! who would not then chuſe to depart from all the friends hee had in the world, or from any thing imaginable, from his life, from himſelf, if it were poſſible, than from Chriſt; **Depart**, from what? from the preſence of the Judge, from all future hopes of ſalvation for ever, from all poſſibility of ever being ſaved, and living in the joyful inheritance of the Righteous. And then conſider

2. Whether muſt they depart? 1. Into fire. 2. Into that fire, which is prepared for the Devil and his Angels. 3. Into everlaſting fire, not into a purifying, but into a tormenting fire, and thither wilt thou go without remedy, no Chriſt now to intercede for thee; in vain now to repent, and wiſh you had not ſlighted your ſalvation, or ſold it for a little pleaſure for the fleſh, it will bee then in vain to cry, **Lord open to us**; Oh ſpare us! Oh pity us! Oh do not caſt us into thoſe hideous flames! Oh do not turn us among

Devils,

Devils, do not condemn thy Redeemed ones! but all ſhall bee in vain, you cry and you call too late, the gates of Heaven are ſhut againſt you, you have ſinned, therefore you ſhall ſuffer; the coals of his fury ſhall alwaies bee burning of you, but you ſhall never be burnt; conſidering the company you ſhall have, none but tormenting Devils, this will aggravate your miſery; and the time it ſhall endure, not only a year, or ten years, or a hundred years, but for ever; you ſhall bee alwaies conſuming, but never conſumed; as the bleſſedneſs and joy of the Godly is perpetual, ſo ſhall alſo the torments of the Wicked. Oh poor ſinner! that readeſt or hearеſt theſe lines, I beſeech thee, in compaſſion to thy ſoul, conſider how fearful the caſe of that man will bee, that is newly doomed to the everlaſting fire, and is haled to the execution without remedy. The time was, when Repentance might have done thee good, but then all thy Repentings will bee in vain; now while thy day of viſitation laſteth, hadſt thou but a heart to cry and call for mercy in faith and fervency, thou mighteſt bee heard, but then praying and crying will do thee no good; ſhouldſt thou roar out in the extremity of thy horrour and amazement, and beſeech the Lord Jeſus, but to forgive thee one ſin, or to ſend thee on earth once more, or try thee once again in the fleſh, whether

thou

thou would love him, and lead a holy life, it would bee all in vain; ſhouldſt thou beſeech him by all the mercifulneſs of his nature, by all his ſufferings and bloody death, by all the merciful promiſes of the Goſpel, it would bee all in vain; nay, ſhouldſt thou but beg for one daies reprieve, or to ſtay one hour before thou wert caſt into thoſe flames, it would not bee heard; how earneſtly did *Dives* beg of *Abraham*, for one drop of water to cool his tongue, becauſe hee was tormented in the flames, and what was hee the better, hee was bid **Remember the good things he had in this life**, and that remembrance would torment him more. Chriſt will not bee intreated by the ungodly, but hee will ſoon ſtop thy mouth, or leave thee ſpeechleſs and ſay, Remember man that I did once ſend thee a meſſage of peace, and thou wouldſt not hear it; I did once ſtoop to beſeech thee to return, and thou wouldſt not hear; I beſought thee by the tender mercies of God; I beſought thee by all the love that I had ſhewed thee, by my holy life, my curſed death, by the riches of my grace, by the offers of my glory, and I could not get thee to forſake the world, to deny thy fleſh, to leave one beloved ſin; for all this, I waited on thee many a day, and year, thou wouldſt not conſider, and return and live, and now 'tis too late, my ſentence is paſt, and cannot be recal-

led,

led, away from me, get thee hence, thou worker of Iniquity, Mat. 7. 22, 23. Ah! beloved friends, what a case is then the poor desperate sinner left in? how can you that read or hear, once think without trembling, of the condition that such forlorn wretches will be in, when they look above them, and see God that hath forsaken them, because they forsook him first; and when they look about them, and see the Saints on the one hand, whom they despised, now sentenced unto glory, and the Wicked on the other hand, whom they accompanied and imitated, now judged with them to everlasting misery; when they look below them, and see the flames that they must abide in, even for evermore, and when the Devil begins to hale them to the execution; Oh poor souls! now what would they give for a Christ, for a promise, for a time of Repentance, for a Sermon of mercy, which once they slept under, or made no account of; how is the case altered now with them? who would think that these are the same men, that made light of all this on earth, that so stoutly scorned the reproofs of the word, that would be worldly, and fleshly, & drunk, & proud; let preachers say what they would, and perhaps hated them that did give them warning; now they are of another minde, but all too late; now would they draw back, and lay

hold

hold of any thing, rather than bee dragged away into those flames, but there is no resisting; Satans temptations might have been resisted, but his executions cannot; Gods Judgements might have been prevented by faith and prayer, and a holy life, but they cannot bee resisted, when they are not prevented; glad would the miserable sinner bee, if that hee might but turn to nothing, or that hee might bee any thing, rather than a Reasonable Creature, but their wishes are all in vain, there is but one time, and one way for a sinners deliverance, if hee fail in that one, hee perisheth for ever; all the world cannot help him after that, 2 *Cor.* 6. 26. I have heard thee in a time accepted, and in a day of salvation, behold now is the day of salvation, *Rev.* 3. 20. Behold I stand at the door and knock, if any man hear my voyce, and open the door, I will come in to him, and sup with him, and hée with mée, but for the time to come hereafter, hear what the Lord saith, *Pro.* 1, 24, 25, 26. because I have called and you refused, I have stretched out my hand and no man regarded, but they have set at naught all my counsel, and would none of my reproof I will also mock at your calamity, I will laugh when your fear cometh; when your fear cometh as desolation, and your destruction as a whirl-wind, when distress and anguish

guish cometh upon them; then shall they call upon mée, but I will not answer, they shall seek mée early, but shall not finde mée, for that they hated knowledge, and did not chuse the feat of the Lord. They would none of my counsels, they despised all my reproofs, therefore shall they eat of the fruit of their owne way, and bee filled with their own devices, for the turning away of the simple shall slay them, and the prosperity of fools shall destroy them, but who so hearkneth to me, shall dwell safely, and shall bee quiet from fear of evil. This God himself hath plainly told you, and Oh! that you would consider of it in time; will you thus wilfully sin, and think to escape the wrath of God? nay, let me tell you, except you likewise repent, yee shall all likewise perish; all the world shall not, cannot save you, no Act of Indemnity shall be passed upon you, you have sinned, and you shall suffer, and Gods name shall be justified by it, and Ah! that your consciences would be awakned by a serious apprehension of the deadly torments, and smoaking flames that shall certainly one day seize upon your body, and that the fear of it might move your hearts into a relenting and repenting frame, and your souls might bee affected with the ways and truths of God, which are both pleasant and peaceable, and in them you shall finde eternal

And now I have in brief ſhewn you the danger of reſiſting the Lord Jeſus Chriſt, ſuffer mee to perſwade you, and Oh that you would be perſwaded, before the woes and denunciations of Gods wrath be pronounced againſt you! Oh that you would beleeve that one day you ſhall receive the fruit of your doings, will you ſuffer your ſouls to ſink in the laſt day, for want of care and ſelf-preſervation? Oh that I could perſwade you by the tender mercies of God, by that precious blood of the immaculate Lamb of God, to awake preſently, and reſolve to loſe no more time, but ſet upon the work. Oh that there were ſuch a heart in you, as you were truly willing to follow the gracious guidance of the Lord, and to uſe thoſe ſweet and reaſonable means which he hath uſed in his Word, that you may be ready for the day of the Lord, for you will not bee able to make any ſhift to keep your ſouls from continual terrours, as long as you remain in a carnal and unregenerate condition; let the ſudden approach of death and judgement continually move you, and the terrible apprehenſions of the falling into thoſe furious flames prepared for the wicked, rouſe up your ſleepy ſouls from ſin and ſecurity. How do you think to eſcape at the laſt day, you that never once trembled at the thoughts of that great day. Let mee perſwade you to confirme your thoughts in the belief of this

this, that you ſhall ſuddenly appear at the Bar of Gods juſtice, and there ſhalt be brought to anſwer for thy deeds done in the fleſh, whether good or evil, what then wilt thou be able to ſay before the great God, then it will be too late to ſay, **Lord be mercifull to mée a ſinner**, then ſhal you wiſh too late, that you had done the good, and the acceptable will of God? and that you had left the Creature, and ſerved the Creator. Then ſhall you be ready to cry out, wo is mee, how ſhall I be able to bear this heavy and dreadful burden of the wrath of God? Oh how ſhall I live among thoſe ſcorching and never dying flames? How ſhall I be able to endure thoſe fearful ſhriecks, and ſad complaints of thoſe damned ſouls? and then beholding the ſweet harmony that is among the glorified Saints, their continual bleſſedneſſe ſhall more amaze thee, then wilt thou wiſh thou weart received into their ſweet ſociety; Then wilt thou be ready to ſay, **Lord receive mée into thy Kingdom.** But alas thou hadſt thy good things in this life, therefore nothing but wrath and curſe is thy portion, this will be thy condition, unleſſe thou in time conſider, and carefully prepare for the comming of the Bride, I would lay down a few helps and directions, to poor ſeduced and deluded ſouls, that ſeeing their danger, they might alſo look out for a Recovery.

The first *Direction*, Labour to get your souls established in this belief, that the judgement of the great day is at hand, and that you must answer for all your deeds done in the flesh; friends, shut not your eyes against the light. If you do not believe such a day is at hand, you will never prepare for it, it is the word of the God of truth, certainly you dare not give him the lye. *John* 5. 28, 29. **The hour is coming in which all that are in their graves shall hear his voyce, and shall come forth, they that have done good to the Resurrection of life, and they that have done evil to the Resurrection of damnation.** Heb. 9. 27. **It is appointed to all men once to dye, and after death to Judgement.** Nothing more true then this, and dare you live without the faith of this.

2 *Direction.* Make it the business of your lives to be ready for that day. All other business should depend upon this, what else have you to do but to provide for eternity, and to use the means prescribed in Gods Word? remember when you awake every morning you are nearer to eternity, and that the day of your account is at hand, and when you go to bed, examine your hearts, what you have done in preparation for the last day, are you ready for judgement, or are you not? Consider a while with your souls, doth not the Scriptures say, **Except a**

man

man bee born again, hee cannot enter into the Kingdome of God. Joh. 3. 3. And this is the condemnation that Light is come into the World, and men love Darkness rather than Light, because their deeds are evil. See the case of the unprepared soul, at the great day Mat. 25. Cast the unprofitable servant into utter darkness, there shall bee weeping and gnashing of teeth. But those mine enemies who will not have me to reign over them, bring them hither and slay them before mee. Mat. 22. 12, 13. Friend, how camest thou hither not having a wedding garment? and hee was speechlesse, then said the King to the servants, binde him hand and foot, and take him away, cast him into utter darkness. Labour to bee ready for the great day.

3 *Direction.* Get faith and repentance sown in thy heart, or else thou shalt never bee accepted or justified by the blood of Christ. Without faith it is impossible to please God, and without repentance no salvation. Oh make not a light matter of sin and misery, least thou bee pressed by them into infernal flames, but repent from the bottome of thy heart, and bee grieved for this, that thou didst not repent sooner; Turn to the Lord with thy whole heart, and let God bee in all your thoughts, then hee will pardon and pass by all your iniquities, and receive

ceive you graciously, and present you as pure and spotless before the throne of his Father, and then you shall bee taken into his embraces, and have his banner of love spread over you.

4 *Direction.* Let it bee the daily care of your souls to mortifie fleshly desires, and overcome the world, fleshly desires and carnal self will draw you off from God. This therefore must bee the earnest work of thy life, to subdue this flesh, and to set light by this world, and resist the devil that would destroy thee; live loose from all things in this world, if you would bee ready for another world; you must not live after the flesh, but mortifie it by the spirit; *Rom.* 8. 13. If you would be accepted in the last day, and bee able to give up your accounte with joy, this must bee the course of your life; then hee hath promised to receive you graciously, and to take you into his everlasting rest.

5 *Direction.* As you renew your Life, so daily renew your Repentance, and do all your works, as men that must bee judged for them at the last day; Oh that you would remember when temptations are upon you! how careful you should bee of your words and thoughts; if you seriously remember you must bee judged for what you have done, and give an accounte for every talent received, certainly you would not be so vain, so carnal, and so dead to the things of

God;

God; were you fully convinced that you must answer for all, were God in all your thoughts, the Devil would bee under foot; Oh that poor miserable souls! would before it bee too late, lay to heart these things, and remember what they are born for, and what will bee the issue of an ungodly, careless, unrepenting life.

6 Direction. Bee in this vigilent and obedient course, that with confidence you may rest upon God as a Father, and upon the promise of acceptance, and remission, through the merits and intercession of Jesus Christ; look up in hope to the glory that is set before you; serve not droopingly, but with love and joy, and filial fear; get into communion with the Saints, take heed you bee not excluded by your unworthy walking, lest you bee cast out of the presence of Christ and his Saints for ever. And that I might draw to a conclusion, I would say to poor sinners, Judgement is near, bee prepared lest thou bewail when it is too late. Oh! that the Lord would open your eyes, and turn you to himself; and then the judgement day will not bee dreadful to you; then your Saviour whom you have obeyed, will not condemn you, but if you will be obstinate, when the Lord Jesus Christ is revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them who know not God, and obey not the Gospel of our Lord Je-

Jesus Christ, you who have resisted his will, shall bee punished with everlasting destruction, from the presence of the Lord, when the day of the Marriage of the Lamb comes, and the reception of the Saints into glory, then you who are not prepared for the Bridegroome, the door shall bee shut against you, and though you cry Lord, Lord open to us, you shall bee repulsed with a verily I know you not; when others long, hope, and wait for comfort, then shall you fear and tremble at the remembrance of it. And Oh! that the words contained in this little Book, might move some poor souls to a serious view of their lives and conversations, whether they are those to whom the Lord will say, **Woe to you wicked, you shall receive the fruit of your doings**; that you may in time prepare for judgement, that when the time of your departure is at hand, you may bee able to look back on the good fight you have fought, and the course you have finished, and the faith you have kept, and may confidently conclude, that henceforth there is laid up a crown for you, of Righteousness, which the Lord Jesus Christ the Judge, shall give you at the last day, and not to you only, but to all them, who love his appearing, that you may bee able to say, even so come Lord Jesus, come quickly. Amen.

FINIS